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A VISIT TO A HIGHLAND CHIEF

BY ALFRED M. BRODIE

When Dr. Samuel Johnson published an account of his journey in the Highlands of Scotland, his English readers were surprised to find that there lived a race, north of that country known to them as Scotland, so different in their customs and manners. I venture to observe that there is in Ceylon a region very little known to us where some of the customs and manners of the people are similar to those prevalent in Jaffna. It need hardly be said that I refer to the Kandyan Provinces. It would be a very interesting and at the same time perilous task to state in parallel columns the points

of similarity in the customs and manners of the Tamils and of the Kandyans. This I have not the temerity to do, but shall content myself by giving an account of a very pleasant visit to Mr. J. W. Maduwanwala, the most respected Kandyan chief, at his historic *walawwa* in Kolonna Korale.

It was one of those many fortunate accidents in my life that threw me into the company of two friends who had got away from the worries and pleasures of city life to spend a few days in the country. I met them at the Matara Rest House, and persuaded them to seek along with me the

change they desired among the tea-bushes of Deniyaya. When we were up there, we decided to call on the veteran chief, whom we considered as a link between the past and the present. We motored up to the bungalow of the superintendent of Hayes Estate where the cart-road ends, and walked the rest of our journey. I should mention that some of the most pleasant men to meet on such holiday excursions are the European planters who live far away from civilization. They are excellent hosts, and spare nothing to make their guests comfortable and happy.

Our walk was far from being pleasant. The distance from the cart-road to the *walawwa* was about six miles, but it looked as if we had to go double that distance to get to our destination. We went down a couple of hundred feet, and the bridle path with its ruts and curves was very uneven. On our way we had occasion to talk to several villagers and to observe their ways. They were mostly poor and victims to parangi. At the Kolonna Hospital, which was near our chief's *walawwa*, I noticed that more than eighty-five per cent of the patients were down with this horrible disease, and the doctor told me that they treated more parangi cases in that hospital than in any other hospital in the island.

Our destination was reached shortly after two p. m. and we saw our host reclining in a comfortable chair reading a newspaper. On seeing us he got up,

welcomed us in, and without wasting time on unnecessary inquiries as to how, when, and wherefrom we had come, saw to it that we washed ourselves and made ourselves comfortable. Breakfast was served in half an hour, and our epicurean palates rejoiced to see such things as bacon and eggs and chicken and ham, in addition to local products like venison, on the table.

The *walawwa* itself is a combination of the old and the new. The old portion of it must have been built 150 or 200 years ago, for it was the residence of some of the great Kandyan ministers. Pilame Talauwa, the minister who was mainly responsible for the overthrow of the Kandyan dynasty, was one of its occupants. The lands owned by Mr. Maduwanwala are all grants given to him by the British Government in recognition of his services. On the massive doors of the *walawwa* can still be seen the marks of the injury done to them by the soldiers sent by King Sri Wickrema Raja Singha to arrest Pilame Talauwa. The house is built on exactly the same model as our old Jaffna houses with a courtyard in the centre and rooms on all its four sides. The rooms have no windows; and even the one allotted to me, though I was at one time used by the then Governor, Sir Arthur Gordon (Lord Ashmore), had none. Among the modern additions by our host is a drawing-room crowded with valuable furniture and curios. To me it had the appearance of a museum, for there was hardly any

room to move about. It was amusing to see some tinsel or toy, which could be had in Colombo for about a rupee or two, kept with utmost care by the side of an expensive and rare article of antiquity. It required some ingenuity to distinguish the real from the imitation.

An interesting book with several coloured plates could very well be written on the articles of interest in the *walawwa*. There were carefully preserved the metal plate and drinking vessel (*vaddil* and *lodda*) which Pilame Talauwa used when he went to the Palace in Kandy to see the King; for the officials would not use the vessels in the Royal Palace for eating or drinking. Then there were the pieces of jewelry which are worth a very large sum of money. The precious stones are some of the largest and rarest of their kind in the world. They were sent to the great exhibitions at St. Louis and London, and won the praise of men who knew their value.

Our interest was mostly with the old chief himself. Though he was past the seventieth year, he was hale and hearty. His one great pleasure is to entertain his visitors, for in spite of the difficulty of access a large number of Europeans and Ceylonese pour in to see him. He received his education at St. Thomas' College and speaks good English. Warden Bailey still has a very warm corner in our chief's heart, for he refers to him in his conversation with great affection and respect.

He was the chief headman of this district for over half a century, and still receives a pension. The large hospital which was built on land given by him is a small testimony to the energy and enthusiasm with which he tried to improve the lot of his people. On his retirement the European planters of his district presented him with an illuminated address and a complete silver tea-service with a large silver tray. He has had nineteen kraals for catching wild elephants, and it was his desire to have another one to bring the number up to twenty.* The trouble and expense in connection with a kraal is very great, and it is a great distinction for a Kandyan chief to have had one kraal. Independence is his great characteristic. He is full of stories of his encounters with some mannerless Europeans, as he calls them. I hope to be pardoned for reproducing two of them. It was the custom for the Government Agent or his Assistant when out on circuit in that district to stay with him in his *walawwa*. One young civil servant who happened to have more conceit than tact made arrangements to stay in the Government Bungalow, and said that he would not stay with a native as it was not in keeping with his dignity. This made the chief so angry that he ordered no vegetables, milk, or fowls to be supplied to this officer. When the young civilian came to pay his official visit, he refused to see him, in strong language. The result of all this was that the

* We hear that Mr. Maduwanwala held his twentieth Kraal in August. Ed.

officer beat a hasty retreat to his Kachcheri. The other story concerns the German princes when they were in Ceylon. The princes were hunting in Pelmadulla, about twelve miles from Ratnapura, and the only fashionable mode of conveyance at that time was the mail-coach which ran between Rakwana and Ratnapura. On this occasion our chief had engaged the whole coach from Rakwana, for he had a number of servants who went about with him as his personal attendants. When the coach stopped at the Pelmadulla Post Office, he saw some white men waiting for the coach. On inquiry, being told who they were, he gladly offered to make room for them, and ordered his servants to get down and walk to Ratnapura. The princes, without being grateful for his kindness, proudly inquired who

the "black fellow" who occupied the seat of honour by the side of the driver was. This stung him so much that he immediately withdrew the offer to oblige them, and ordered the luggage of the princes which had already been put in the coach to be thrown out. He got his servants to take their former places, and as he was about to start off he said, "Remember, I am the Black Prince."

It was a pleasant and instructive time that we spent at this old *walawwa*. We came back fully repaid for our trouble. On my departure I felt inclined to quote Beaconsfield and say, "Good-bye, my dear Lord. You have given me the privilege of seeing one of the most impressive of all spectacles—a great Kandyan nobleman living in patriarchal state in his own hereditary halls."



LINGUISTIC FRATERNITY

BY S. TIURAIRAJASINGAM

In the beginning was the Word, and the Word was with God, and the Word was God.

At the present time when there is a great literary awakening amongst the younger generation, a tendency to despise the wealth of thought of other nations reigns supreme. Students of each language are trying to claim supremacy over others. Fighting for linguistic victories is the order of the day amongst students of different nationalities. Well, the Brahmin boy who claims for him-

self the Sanskrit language says that his is a language in which lie locked the religious truths of the great master-minds, embodying the progress of humanity; the Tamil boy says that his is the oldest living language; while the English youth puts his as the universal language of the whole world. None of us consider that the world in which we live is a common reading-room or library where every one is admitted to read any books of knowledge written in various languages from the com-

mon shelf of humanity. Thus we find that seeds of prejudice are sown which, when allowed to grow, will serve a great deal to undermine fraternal consciousness amongst the peoples of the world. Yes, well and good; we have to preserve our own individuality as a nation on lines of national reconstruction through the medium of our own mother-tongue. Linguistic swaraj leads a subject nation to political emancipation. It is the stepping-stone to intellectual fraternity.

Truth is universal and is not the sole monopoly of any language, be it Sanskrit or Pali, Arabic or Hebrew, Chinese or Egyptian, German or French, Latin or Greek. As Marcus Aurelius says, "One should not only unite oneself by the breath to the air in which we live, but henceforth unite oneself by Thought to the Intelligence in which all lives." Thus one of the paths of common understanding and good-will is intellectual unity, which arises by a comparative study of the religions and literatures of the whole world with an unprejudiced mind and an eagerness for the quest of truth, together aiming at the realization of Knowledge for Knowledge's sake. Let us study other literatures and love them as embodying the progress of the world. Amongst us there is not the difficulty of the language problem as in India. Study Sanskrit and let not seeds of Aryan and Dravidian, Brahmin and non-Brahmin disputes be sown. When our hearts are illumined with true knowledge, we

find that beyond all these linguistic battles truth is everywhere the same, no matter in what language it may be mantled. To despise other languages would be of no avail, but let us render them honour, for linguistic reverence leads us to sovereign knowledge and paves the way for a common understanding between East and West. Thus it is cultural unity through intellectual fraternity that would accomplish the supreme dream of the "Parliament of Man and the Federation of the World." Through the medium of a common study of the world's culture and civilization, we could promote unity among the races of mankind.

At the bottom of real unity lies individual sacrifice, and mutual toleration is the bedrock of that desirable unity which lies not in pacts and agreements in black and white through pen and ink on sealed parchments. The unity worthy to be promoted is not a structure of watertight compartments patched up by Sinhalese concessions and Tamil reserved seats, but a union of heart-feelings and aspirations which alone would result from a mutual toleration between races that would arise by a sincere study of their language and literature. For, as St. Paul wrote, "Whatsoever things were written aforetime were written for our learning." If we look above to the four hundred millions of Mother India and think how much trouble it has given Mahatma Gandhi to promote linguistic fraternal consciousness in a nation

composed of multifarious languages, of Bengali, Hindi, Urdu, Punjabi, Tamil, Telugu, Sanskrit, Malayalam, Kanarese, Burmese, we shall consider ours to be a very small thing; but whether the problem be great or small, all rests on the manner in which the disease is cured. Patchwork unity is of no use, but the desirable unity would be accomplished by the realization of the immortal treasures that lie locked in the literatures of the different races. Our *lingua franca* problem is easily solved by the Tamils studying Sinhalese, and the Sinhalese Tamil. But the cause of one's own vernacular and its proper place in national life are points of consi-

deration where each one should safeguard his own national individuality, for unless the cause of the vernaculars is taken up self-government will be a distant dream and seem to be a tantalizing vision, leaving aside the cultural cleavage between the classes and the masses.

Let us Ceylonese fight not for linguistic victories, but attain unity in diversity through intellectual fraternity, and call ourselves a nation with men who know their literatures and are no longer dumb, driven cattle. Seek ye first the kingdom of Linguistic Swaraj, and Intellectual Swaraj will follow. *Bande Mataram!*



SOME IMPRESSIONS OF JAFFNA

BY E. C. DEWICK

I am requested by the Editor to write some impressions of Jaffna for the *Miscellany*; and an editorial (like a royal) request always partakes somewhat of the nature of a command. So I seek to obey.

My first impressions of Jaffna are coloured with mingled joy and sorrow. It was in the bitter cold of a Jaffna winter, in the bleak dawn of a December morning, that I awoke (not from sleep, but from a semi-conscious doze) in a Third-Class compartment on the famous Jaffna Express of the C. G. R. There were about a score of passengers, in a compartment "to hold 12"; besides many other

'living creatures which the Lord hath made',—though their creation is to me one of the Unexplained Mysteries of life. All night long, the (human) passengers had talked (or snored), and the other passengers had wandered forth to seek their daily (or nightly) bread (or meat); and the train had varied its main occupation of waiting in stations (euphemistically called 'halt-ing-places' by the C. G. R.) with occasional bursts of energy, when it rushed along at a speed of fully five miles per hour. So you will understand some of the causes of sorrow.

But 'joy cometh in the morning.' And my joy appeared at Chava-

kachcheri station, in the form of a Distinguished and Hospitable Son of Jaffna; who came in bearing in his bosom a mighty flagon of hot coffee, and armfuls of victuals of divers kinds. Whereupon our soul (and body) was much refreshed; and we said: "Verily the People of Jaffna are a kind and hospitable People."

These things having been done (and eaten and drunk), I began to look out of the window, with renewed hope of a fresh span of life. And I perceived that the Land wherein we were travelling was a land fertile and comely; not like the land wherethrough we had journeyed during the night hours.

Then I remembered that in the days of my childhood, when I was instructed that Ceylon was shaped like unto a pear, I was further instructed that the little 'curly-wurly,' which forms the *stalk* of the pear on the map, was Jaffna. So I said to myself, "Here am I now, crawling up the stalk of the pear, even as my 'little brothers' (as doubtless good St. Francis of Assisi would have called them) kept crawling up my legs all night." Now while I was meditating on this profound and helpful thought, behold, we came to another small 'halting-place'; and someone said: "This is Jaffna Town." And I said: "Is it really? It doesn't look like it." Yet nevertheless, I believed the word spoken to me, and got out! So I came thus to Jaffna.

Then I was conveyed, in one of the sumptuous Rolls-Royce Motor-buses for which the Peninsula is famous, by the most devious pos-

sible route, to the Venerable and Historic College, from which the request for this article emanated, and for which it is destined. As for the impressions gained on the way, they were certainly *heavenly*; at least, I was continually reminded of good Dr. Watt's hymn, (I'm not sure, Mr. Editor, if it occurs in your College Hymnbook), with its description of Heaven:—

"Sweet fields beyond the swelling floods
Stand dressed in living green"

For what could be a better description of Jaffna paddy-fields in the N. E. monsoon—a sheer feast of colour for the eye for miles around?

Now I come to my impressions of Jaffna College; and here I must write warily. For if I allow my enthusiasm to carry me away, your readers will say: 'He stoops to flatter'; and if I exercise a careful restraint, they may say: 'How unappreciative he is!' But one or two impressions will always remain—the hotness of Jaffna College curries, the energy and frequency of Jaffna College committees, and the immensity of Jaffna Watch-night Services. But of the latter theme I have already written in a quarter which you, Mr. Editor, would doubtless refer to as 'Our esteemed contemporary.' [*The Guardian*, Calcutta.—*Ed.*]

My impressions of Jaffna were added to, six months later, when the 'green fields' had become as the Desert of the Sahara; but I found that Jaffna hospitality was as fresh as ever.

On this occasion, my impressions of Jaffna were drawn not from Vaddukoddai only, but from many points—Point Pedro and Mandaitivu, Tellipallai and Uduvil, Manipay and Chundikuli; and I began to feel that Jaffna was pleasantly familiar ground. For everywhere I met with unflinching kindness and hospitality—from Principals and Pastors, Missionaries and Mess-managers, Boatmen and Bus-drivers; and not least, from my good friends, the Syrian Christian sojourners in Jaffna Peninsula. Indeed, (tell it not South of Elephant Pass!) in some ways I found myself more 'at home' in Jaffna than anywhere else in Ceylon; it was more like 'old times' in India. It was a great joy to find some people (I do not refer to you, Mr. Editor!) *not* wearing trousers, and willing (here, Sir, I do include you) to sit on the floor in decent Oriental fashion for meals. One word in conclusion—and this I write seriously. My impressions of Jaffna include that of an unusually large body of young men who are taking a keen interest in the problems of the world and in the future of their country. Jaffna stands, geographically and racially, in a position which links it both with South Ceylon on the one hand and with India on the other. The problems of inter-racial relationships in Ceylon and of international relationships between Ceylon and India, in the near future, are likely to be difficult and perplexing. It is good that the young men of Jaffna should be preparing to take an intelligent part in their country's life; for they will have great opportunities for service and far-reaching influence. Especially, I think, the Christian young men of Jaffna have a great 'trust' committed to their keeping;—to see that the ideals and principles which they profess, because of their inheritance or adoption of the Christian name, are lived out in practice, and passed on to others for the service of the Common-wealth.



THE KANDY EDUCATIONAL CONFERENCE

No less than nine teachers of Jaffna College and six from the affiliated schools attended the Educational Conference at Trinity College, Kandy, from August 18th to 22nd. It is appropriate, therefore, that we should report on the conference, lest one should think we went to Kandy only for the Perahera. It would be far easier to write an account of the Perahera. In the procession, one thing followed another in regular and traditional order, from the police-boys to the palanquins. At the conference, however, it was often hard to see the logical connection between the papers read and the five-minute speeches which followed. In one session, for instance, we had re-

marks on vocational training, unemployment, courage, and the evil effects of trousers. The subjects at such a conference should be more narrowly delimited, and the discussion should be held to the point if it is to be anything more than discursive 'cussing' (U. S. vul.) of one's opponents. Some of the delegates from Jaffna (not our own) earned the criticism of their southern countrymen by remarks that would be laughed down even in the Brotherhood. It may be true that the Jaffna man rushes in 'where angels fear to tread', but at any rate he has opinions to express. That is more than can be said for many of the inert critics of everything Tamil. Another reason for diversity, aside from racial feeling, was the great difference in conditions in different parts of the island. Malarious Trincomalee, Tamil-speaking Jaffna, and Burgherized Colombo furnish very different problems for the school-master and manager, and many of these problems could be better settled in sectional conferences. However, the Kandy Conference was of value in broadening one's sympathies with one's fellow-teachers in other places and with the Department which has to understand so many viewpoints. Now for the subjects of the conference :

Miss C. M. Mallet and Mr. Nevins Selvadurai read papers on "The Position of the Teacher." The latter laid stress on a better incremental salary-scale, so that teachers may be able to put aside something for a rainy day. (At this

point, some *ignoramus* was heard to remark, "But there are no rainy days in Jaffna!") The former speaker said that the profession of teaching is not as highly thought of as it ought to be, because teachers are not anxious to improve their own qualifications. Nor are many of those who use the profession as stepping-stones really 'called' to teach. Mr. Weerakoon suggested that teachers should get together, as the higher professions have already done, and lock the doors against unqualified applicants.

"The Scope of Work in English Schools" was the next subject. Two papers more directly opposite could not have been found than those of Father Le Goc and Mr. H. S. Perera. The former is apparently unaware of such events of recent history as the French Revolution. He advocated a sharp division of schools,—the elementary to train the working class, the secondary to train the ruling or directing class of society. The secondary curriculum should be based on the classics (Latin and Greek) to train the mind, with science to control the imagination. "Formal grammar in the Fourth Standard" is another medieval echo that we caught from this paper. Mr. Perera began with the psychological theory that we cannot train the mind at all, but can teach only methods and ideals that may be transferred to the activities of life. Hence, the closer our curriculum is to real living, the easier in the transfer. Formal grammar, Latin, and the caste-system among schools,

were among the things in our present schools that he attacked. Warden Stone was an able defender of the classics in the discussion which followed; while several speakers from the North said that we were already well supplied with classical languages, —namely, English and Tamil, —and if we needed dead ones we ought to take Sanskrit and Pali in preference to Latin and Greek.

"School Organization and Discipline" were dealt with by Rev. W. A. Stone and Mr. E. H. Vanderwall. "Know thyself" was Warden Stone's advice to the young teacher. A teacher must first discipline himself and stow away a heavy ballast of character in his hold; then discipline of the boys and school-organization are easy and natural expressions of the teacher's own personality. All discipline must rest finally on religion, not on the cane, on brotherhood, not fear. Among Mr. Vanderwall's practical and detailed suggestions, was the group-system. Classes may be divided up into groups of from three to five students each, and the group may work as a unit or as a team, at the same task or different portions of the same task. The teacher's work of correcting is greatly reduced by the group exercise-books, but, it was later pointed out, his work of supervision may at the same time be increased. While pupils may be less selfish under the group-system, it may be an opportunity for the weaker members to let the better students do all the work.

Hon. T. L. Villiers and Rev. P. T. Cash spoke on "Vocational Training." Mr. Villiers, representing the business man, said there were two things that every boy in school must be taught: how to learn, and how to accept responsibility. After he has had a good ground work of general education, some practical industrial training may be started side by side with academic training. The speaker appealed to the teachers to instil in the minds of their pupils, aims higher than the desire for money. Manliness and courage are the greatest needs of Ceylon "Attention to the ethical standard is the greatest requirement at the present time." Mr. Cash said that there is one vocation that everyone should be trained for, —namely, service as the highest form of leadership. He then surveyed the chances for employment in the island—agriculture, hydro electric and irrigation schemes calling for a knowledge of engineering, crafts in many parts where there are no efficient craftsmen, contracting, trade, spinning, and weaving. To meet these needs there is not so much a need of new vocational subjects as of broadening and 'vocalionalizing' the ordinary subjects. A workshop and a farm would be of value to every school.

Examinations and tests came in for study on the third day of the conference. Mr. A. R. P. Leatham dispensed advice to the teacher from the inspector's point of view. He suggested a board of moderators in each school to see that all examinations set were fair

and of a proper grade of difficulty. Mr. J. V. Chelliah went into the evils of the whole examination system, urging that the pupils' health would be improved and their knowledge increased by throwing off the fetters of British examinations and cutting down the number of examinations to a minimum. He suggested as a substitute the German plan of giving school-leaving certificates on the basis of school-marks; or, if some outside examination were needed, it should be on the lines of the Madras S. L. C. examination, which is used for University admission as well as for school-leaving. There were also many practical hints to those who set examinations, but one ought to read the whole paper.

Miss L. G. Bookwalter and Mr. C. A. Wicks led the conference into a field new to many, "Standard Tests." To measure a thing, as the former speaker said, some standard unit of measure is needed. Our present marking system is so largely dependent on the judgment of the individual teacher that it is often grossly inaccurate. The second speaker said that ordinary examinations in every subject are too much dominated by English composition to be a fair test of a pupil's knowledge. He then went on to make some admissions, which, in my humble estimation, damaged the case for the new tests. For instance, in a test of general ability or intelligence, any test to be valid must agree with an experienced teacher's estimate of the intelligence of the pupils tested. A

coincidence as high as 81% has been attained by certain individual tests in England. But some Binet-Simon tests show less than 35 accuracy! These individual tests are very slow to give; hence, group tests are more often used, and these are much less accurate. Very few Ceylonese pupils know enough English to take the general ability test, which is therefore practically useless to us as yet. As for standard tests in the various subjects, there are many tests which can be tried here without much modification, but it is hard to learn much from the results until 'norms' for the different grades in the different subjects have been fixed for Ceylon. In general, speed tests and "true or false" tests may be used to supplement ordinary tests as means of detecting any special weaknesses.

"Health and Sanitation" was the topic on Friday morning, when Miss N. C. Carter and Dr. H. E. Ekanayake were the speakers. Miss Carter dealt with various forms of physical and mental deficiency, emphasizing nervous strain as a wide-spread condition in our schools. Overstrained nerves are caused by lack of sufficient sleep (nine hours up to the age of sixteen, and eight hours thereafter), to outside coaching, and to having one teacher all day long. She also spoke of the desirability of weighing pupils regularly, and of examining the ears, eyes, nose, throat, hair, and nails of every pupil once a week by the class-master. Dr. Ekanayake said that the school-room

and its surroundings should be model from the hygienic standpoint, and these would furnish material for the teaching of hygienic habits. He referred to the measures that are being taken by the

Medical Department to stamp out malaria, hookworm, and parangi, and said that teachers can do much to popularize and make effective these preventive measures.

N.



THE PROJECT METHOD IN EDUCATION

BY CHARLES WINTHROP MILLER

A new word has invaded the terminology of education. For a short half-dozen years this word has had increasing significance in educational theory and practice in America and now it has come to the East for definition and elucidation in essay, lecture, and school procedure. What is the idea which the word "project" represents?

However desirable it may be to have a word which represents a given theory or practice, it is necessary at the outset to recognize the limitations of such a word. It may be seized upon by the faddists to represent any kind of new procedure which they wish to dignify with a respectable association. Its partial meaning may be grasped to the exclusion of the full definition and it may be limited in its application when the theory demands a much more thorough-going reconstruction. Defects may be hidden by the superficial use of this word to describe methods which need to be brought out into the open and analyzed. "Oh, yes," said one teacher in whose class I had witnessed a lesson which needed much whole-

some criticism, "but don't you see I am using the project method?"

Even by its most ardent supporters the word is not deemed wholly satisfactory to describe a method which after all is an attempt to get actually done in the school what has been before us in implicit theory for the last twenty years. The trend of education for the last hundred years has been toward the improvements in the school particularly emphasized through the project method. To those familiar with Rousseau, Froebel, and Pestalozzi, with the oft-used but little practised phrases, "pupils' initiative," "self-activity," "self-direction," "interest," "social growth in the school," "education is life," the term "project method" is a synthesis, representing an attempt to formulate in one concept these tendencies and movements.

It is more than this, however. Our educational practice lags long behind the advance of our theory. The reason is that it is not easy to change traditional methods either on the part of the teacher and the administration or with the

approval of the parents, for many of whom the good old methods are tried and true. The project method is actually a new procedure for the schoolroom. It is a deliberate attempt to embody the new aims of education and the discovered psychological facts into a practical school programme.

Purposeful activity the essence of the project

The "project" in its special use in education at the present day has a specific meaning which we will do well to explain in the terms of the one who has done the most to give the concept its present importance and significance, Professor Kilpatrick of Teachers College, Columbia-University.* Professor Kilpatrick had felt the need for some unifying concept which would serve to carry into the field of method the new point of view in education. Such a concept he felt must emphasize the factor of wholehearted, vigorous activity; it must utilize the laws of learning and illustrate the essential elements of the ethical quality of conduct. Particularly must the more recently appreciated facts concerning the relation of the individual to society and the social responsibility of the school situation be recognized. The unifying idea which he sought was found in the conception of "wholehearted purposeful activity pro-

ceeding in a social environment." The unit was the "hearty purposeful act" to which the term "project" was applied. The emphasis is on *purpose*, and the better meaning of the term "project" will appear if we continually think of a project as pro-ject, something projected. The project is finally defined as "any unit of experience dominated by such a purpose as sets an aim for the experience, guides its process, and furnishes the drive for its vigorous prosecution." (The meaning of this will be later illustrated by a concrete experience.)

Four types of projects are differentiated:—

1. Those experiences in which the dominating purpose is to do, to make, or effect; "to embody an idea in material form. The material may vary from clay, or wood, or cloth, to the thoughts which go into a letter or a prayer."
2. Purposeful enjoying or appropriation of an experience. Herein lies much that is ordinarily considered passive experience; but considerable activity as a matter of fact is employed. To such belong the enjoyment of the story, the appreciation of music, the enjoyment of the beauty of the sunset or the beautiful painting.
3. Purposing to solve a problem, to unravel some intellectual difficulty. Because problem-solving

*Note: In this and the two succeeding paragraphs, I have condensed and rearranged for this too brief description of the "project" Dr. Kilpatrick's own description as it appeared in the *Teachers College Bulletin* for October 12, 1918 and the *Teachers College Record* for September 1921. For any impairment of the original ideas which may be thus involved, I am, myself, responsible.

always enters into the project of the first type, this may be considered as a subordinate part of that type of project. It is mentioned separately because with intellectual growth there comes a possibility of relatively separated problems. Such a problem is distinguished as a project by the *purpose* to solve the problem.

4. Purposing to acquire some degree of knowledge or skill. It is necessary for the advance of the education of the child that he at some specific points purpose his own education. To this end he may purpose, for the sake of organizing in his own mind a point of view or for perfecting himself in certain processes where drill is needed, himself to learn or fix in memory the particular thing at hand. The difference from ordinary school procedure is one of attitude which makes all the difference in the world in learning. The felt need for organization or drill may be experienced in connection with the project of the first type, and the purpose generated for setting apart this particular subject or process for special learning. The dominating purpose to learn is the essence of projects of this type.

The worthy life, the Professor says, consists of purposeful activity and not mere drifting. Education based on the purposeful act is the best preparation for worthy living and at the same time is the present worthy life. If we admire the man who with deliberate regard for a total situation forms clear and far-reaching purposes, and plans and executes

them, particularly with reference to worthy social aims, what better preparation for life can we give the student than practice in executing well-chosen purposeful acts?

The psychology of the project

Education based on the whole-hearted purposeful act utilizes in a remarkable way the psychological laws of learning. Any act of conduct is a response to an existing situation. The response which is made followed the given situation because there existed in the nervous system a bond or connection, joining the stimulus of that situation with that response. The Law of Readiness states the fact that bonds are not always ready to act: when a bond is ready to act, to act gives satisfaction and not to act gives annoyance; when a bond is not ready to act, to act gives annoyance and not to act gives satisfaction. In the case of a project as we have defined it, the bonds are ready to act. The Law of Effect states that when such a modifiable bond acts, it is strengthened or weakened according as satisfaction or annoyance results. • The initiation and successful completion of a project strengthen the particular bonds which were engaged in the course of the activity. There are other laws of learning; one more will be of help in explaining the project. When a person is set on accomplishing a purpose his whole powers are bent toward the particular end in view. In psychology this is called Mind-set-to-an-end. The bonds pertaining to an activity are all in a state of readiness; the

bonds that might thwart the activity are in a state of unreadiness; the organism is ready for persistent directed action towards the desired end, which, when reached means both a strengthening of all the bonds involved and of the system of bonds working together. Moreover the consequent judgment of the results of the accomplished purpose, stimulated by the satisfaction obtained in the activity, makes possible the forming of other desirable purposes.

The new school organization

So much for the statement of the theory of the method, which I have done altogether too concisely for it involves a study and appreciation of a wide variety of movements and forces. Let us look at the working out of the idea in the organization of an elementary school.

First, the schoolroom and environment are made as stimulating as possible. Materials and tools for making things are at hand; books of many kinds, including reference books, suitable to the age and understanding of the pupils; pictures of scenes, activities, industries, and occupations related to the children's home life; things of nature, such as growing plants, possibly an animal or bird pet, a small aquarium, or a cage for insects; space and opportunity to play games and thus continue the children's natural play life. The time-table is most elastic. It consists of: 1. The morning conference period when the projects under way are discussed, difficulties re-

ported, deficiencies in skill and methods brought to the fore, and plans made for the next steps. 2. Constructive and intellectual project period with the problems which arise in carrying these forward. 3. Drill project period when the needed skills and processes which are felt to be needed in the project work are given special consideration. 4. Recreation project period for the enjoyment of music, literature and art, nature, rhythmic movement, or play.* The whole school situation thus tries to reproduce the best of the environment outside and stimulates to the use of the best of the racial inheritance. The teacher need not be specially prepared, but must have an aptitude for stimulating and guiding the work which may represent all the larger activities of life which it is reasonable to expect children to have experience of in order to understand the life about them.

An example of a project

Let us see how a typical project suitable for a Jaffna School, say a fourth grade, might work out. In the course of a discussion the first day of school, the various kinds of homes which the children live in are described and each child contributes his information. Wouldn't it be a good thing to build a little house just for our class? Certainly, that is just the thing which the children would like to do most. What shall we build it of? Where? What shall be the plan? Where shall we get the materials? All these questions come tumbling

* Program worked out in school practise by Bonser *The Elementary School Curriculum*. 1921.

after each other in the enthusiasm of the moment. Now the building of a house is really a more serious matter than the children realize at the outset. It involves careful planning and considerable foresight. In such matters the children have had no practice whatever. But the teacher is there in the class, as a most important member of the class, to help the children plan and call attention to the probable results of this or that line of action. Sometimes he will let the children make mistakes just to enable them to learn from them. The first thing to be done is the plan. Paper, rulers, and pencils are brought out and the pupils proceed to draw their plans. This time the teacher lets them go ahead and each draws some thing which she thinks would be the plan of a house. These first plans with the ordinary village children will be hopeless tangles of lines. The pupils exhibit these plans to each other and try to explain, but no one can understand. "What to do?" The teacher is appealed to and is ready with the next suggestion, namely, that the pupils try to draw a picture of what they often see, the foundation lines of a house. So they start off again. Most of them are troubled about making square corners and the teacher is able to help them with this difficulty. But somehow, even now the plans are not satisfactory, and after discussion and observation it is seen that proportion must be observed,—the plans must be drawn to some sort of scale. Now this involves some very practical arithmetic which is taught then and there when it is needed. Measurements must be taken, sizes of buildings and rooms considered, and all the plans reconstructed with the idea of representing the true size and ground plan of the house. Excursions are made into the village for observation. Tables of length are learned in connection with the use of the rule for measuring. Feet, inches, and yards take on a new significance when brought in close relation with such a keen interest as building a house. A need for practice in the addition and subtraction of fractions arises and this is taken up in the "drill" period. To do all this may take many days and in the meantime some other matters may be discussed which have a bearing on hygiene and geography. Where in the compound is the house to be placed? What is the relation of the house to the well? How shall the water be kept pure? How many windows should the house have? In locating the house, how is the direction of the prevailing winds considered? How is the house placed with reference to the sun, east, north, south, west? How about the drainage of the rain-water away from the house? What months will the rain come? Where does the rainwater go? Use of rain in agriculture.

In connection with the carrying on of such a project, the pupils may keep a journal of the progress of their work. Here writing would be considered and composition. Common errors can be checked

up and corrected in a situation which has real meaning for the children.

What about reading? A variety of books should be on hand. They may be stories of houses that people live in in other lands. There may be imaginative stories (such as the well-known story of the three little pigs and the houses they built), which the children would like to act out. The stories might not have any connection with the main project; but the essential thing would be to have them appeal to the interest of the children, so that the children would *want* to read them. The reading hour is, one of joy to the children, when they have an opportunity to read what they like for themselves (and incidentally to improve in speed and understanding of silent reading) and report to others what they have read, to listen to stories told by other children or by the teacher, or to engage in plans for a dramatic representation of a story they like.

The project goes on. The plans are made. The best one is adopted. What is the house to be made of? Discussion is had over the relative merits of materials and finally mud bricks are decided upon as a material which children can use easily to build with and can make from the clay right at hand. So they experiment with various clays and muds, and bake sample bricks in the sun until the best type of clay is found. Then the question arises, how to make the bricks of the best size for building. One

pupil volunteers some information. She has been watching a man building a mud house next door and has seen him use a brick form. The next day the form is borrowed and examined with reference to the thickness of the walls of the proposed house. Their bricks must be a little longer (more measuring). Then they must make the forms. Boards are called for, a saw, hammer and nails. What are the sizes to be? Here again careful planning is called for and plans must be drawn to show how the forms will be made so that the bricks will be the right size. They get to work with actual materials.

It is the first time that any of them have had carpenter's tools in their hands. It is fun to use them, but they soon find out that there is a way of using them,—how to hold the tools and the wood. Such manipulation appeals to the children's constructive instinct and moreover it is in line with a project which they have set out to accomplish, the building of a little house. More trouble may be experienced in making the box square, getting the nails in straight. For this the teacher is on hand with suggestions, not too many of them, but enough to keep the activity going in a fruitful direction. The forms are made and the children rush out to try them out. The first bricks are made. Probably they are not very straight or strong at first for the clay has not been well pounded, but at least they are bricks and are for the building of the house, the children's own project.

Learning cooperation

Such is a very sketchy outline of the way the project goes on, written from a personal observation of an actual project. You will notice that there are some kinds of learning going on here which are not characteristic of the ordinary school. First, there is the encouragement of thinking with relation to real problems. This is the greatest lack in most of our schools at present. Memory work and drill are to the fore and what we need most in our future citizens is left out. Second, there is joy in the work. Here is a fundamental psychological principle: Learning with satisfaction tends to be quick learning and permanent learning. Experiments have been conducted in which such has been proved to be the case. In India, a splendid example is shown in Mr. McKee's school at Moga, where in learning through the project method, the pupils of the first year accomplished in actual reading, writing, and arithmetic as much as the pupils in the ordinary schools did in two and one-half years! Third, the pupils learn how to live and work together. One would think that in a society where custom has decreed so minutely what should be each man's place in the work of the community that it would be easy to secure co-operation. Co-operation of a kind it is easy to secure, it is true; but intelligent co-operation is at a premium. How to focus our joint thinking on a definite problem and to bring to bear our united capacities for solving that problem, is something in which

our average citizen is quite deficient. The reason may be partly found in the school training which is highly individualistic and does not teach social co-operation. Right down in the first years of the school life is the time to give opportunities for the development of those qualities of social understanding and helpfulness which are so much needed in our village life today. Given twenty-five years of intelligently adapted school influence along the principles of the project method, I would prophesy that there would be changes and improvements in village conditions which an Honourable Mr. Doraisamy could point out with pride to a too complacent governor!

The future of the new method

The project method has come to stay. In the next few years we shall see a wide expansion in its use in school work. In India, conferences have been held recently in which the use of this method in village rural schools has been considered and definite plans outlined. Some of the Indian educational authorities are interested, and offer encouragement for experimental schools to demonstrate the new method. A warning must be given, however, in the too rapid spread of the idea without the fundamental principles back of it. The technique of the method is still in the experimental stage. Teachers who use this method must be exceptionally well-prepared, and must work under able and detailed supervision. An entire change in the average teacher's attitude is required; for he or she must understand the children and

be able to see their problems with them and to guide them in the way of solution. The teacher often will not know himself how the next step is to be taken or where the particular information required is to be found. The teacher must be willing to take the experimental attitude towards his work and to investigate with the children the things which need to be found out. Incidentally there is much greater satisfaction for the teacher in working by the new method. Our schools are very deficient in reference books where pupils can look up their difficulties and read for themselves. As soon as a need is felt for this kind of book, I am sure it will be forthcoming.

Finally, the heart of the project principle must never be forgotten. That is, it is from the children's own purposes that we help them to build up a fruitful project. The project must be the pupils' own and they must be ready wholeheartedly to enter into it. It is easy to set up projects for the children which they may be willing to undertake because of the novelty of the activity. But it is another thing to select with the children in discussion a project which is their very own and in which the minds and hearts of the whole class are wholly en-

gaged. Some projects thus chosen will not be so fruitful as others. Some will not bring in enough activities and several small projects must be going on at once. Projects in the upper grades may be undertaken, as an experiment, in a particular subject. For instance, in hygiene, to discover the relationship between the stagnant water of the village and the prevalence of malaria. The fine thing about the project method, however, is that one project suggests another, and in the carrying on of the activities of a project constant suggestions are being thrown out for other worthwhile activities and investigations. The acquiring of knowledge and skills in this way then, is a constant stimulus for the further pursuit of knowledge and skills in the same and other directions; and, after all, should our schools do less?

As a well-known conservative in education has expressed it, the project method "already ranks as a constructive achievement of the first magnitude. It is quite within the realm of possibility that it may work a complete transformation in school life, and a correspondingly profound transformation in the attitudes, standards, and methods of thinking and acting in the coming generations."*

* Prof. William C. Bagley in the *Teachers College Record* for September 1921, p. 288.



THE UNCANNY LIGHTS

By Koo

I came home after a day's hard work, and threw myself with a big yawn into the easy-chair. Soon evening tea was forth-coming and having refreshed myself with my habitual cup of tea and slice of cake, I stood up, just thinking what to do next. This evening particularly, I was in a fine mood for some spree.

I was not to be disappointed, for I saw my estate watchman coming quickly towards me. By his gait and excited manner, which was quite unusual with him, I foresaw some trouble. In a few minutes I knew what it was. He wanted to excuse himself from duty this night, for he said he wanted to be at home.

"Why," I asked, "you have nothing special at home tonight?"

"No, Sir, I just want to be near my child tonight, for I fear some evil will befall her".

"Well, you are very peculiar to-day, Dodsingh. Tell me everything plainly, and let me see if I can do anything for you."

"Sir", said Dodsingh, half frightened and half in earnest, "my child tells me that she feels that something strange is going to happen. She is my only motherless child, Sir, and I am anxious about her."

"Yes, I see what you mean; do not let this trouble you. Go as usual to work and fear nothing. I will myself keep watch over your child."

He stood a minute or two in silence and then, saluting me, walked away with perfect confidence in what I said. Dodsingh was my watchman and had to be in the estate from six in the evening to six in the morning. As usual he left his child in the house and went away. His house stood far away from the town on a lonely road.

I went out and returned home earlier than usual for dinner. My servant noticed it but made no remark. I told him that I was going out and did not expect to be back till late after mid-night. The night was cold and dark. I put on a dark tweed suit and having loaded my six-shooter Colt, I shoved it into my pocket. I also took care to take along with me my electric flashlight.

As I did not wish to be noticed by any of my friends, I took a lonely lane and made a brisk walk for my watchman's house. When I just came in sight of the house, I faintly heard the tower-clock striking half an hour for 9.30.

The house was an old one and was now in a state of decay. It was at one time inhabited by a large number of labourers but now, owing to its deserted locality, the lodgers had abandoned it. The only inmate of the house at this hour was Dodsingh's daughter, a girl about eleven years old.

I went near the building and had a good look all round to see if everything was all right. After my inspection, I thought it best to sit under the shadow of some large tree nearby and watch the lonely girl. I felt the responsibility I had taken on myself, heavy on me. At any cost, I was determined to see no evil should befall Dodsingh's child.

Hours rolled by and a cold breeze had sprung up from the south. The road that went past this house stretched itself for a distance of two miles across the bare fields and then was lost in the gloom of a grove of huge trees. Any vehicle approaching from the farther end of this road would have been visible to me, as soon as it emerged from the grove. I kept watch in this direction, and I do not know how long I sat there, but when I looked at my watch, I found out that it was just past mid-night.

All nature around me seemed to be lulled in sleep, and why should I keep awake gazing blankly into the far-off gloom? Was there any other creature besides me, wearying himself like me? I had not to wait long for adventure. Certainly that which had been planned out should take place in due time. And soon it proved to be so.

All of a sudden I saw two small glaring lights emerge out of the darkness and approach along the road towards me. They resembled the blood-shot eyes of some hungry lioness, prowling at this untimely hour for its prey. I sat

up alert, shaking off all drowsiness, and looked intently at it. Perhaps it was some late sportsman returning home in his powerful two-seater, or was it some sleepless business man coming back home in his noiseless six-cylinder Daimler? Anyway it was some automobile. That much I was quite certain of.

But why was it coming so slowly at this hour, on a lonely road? Had I been behind the steering wheel I could not have restrained myself from putting on a high speed. Specially this part of this district was lonely and the road was clear. Nevertheless this car seemed to travel at a slow pace. Another thing that struck me was that the glaring head-lights, or what seemed so, were fixed rather high from the ground. Perhaps (who could tell?) this was not a car after all, but some cart or carriage fitted with powerful acetylene lamps.

Full five minutes passed by and yet the lights were still a mile away from me. Slowly but steadily, they came onwards and I with patience waited for their arrival. Presently, I struck upon a plan to see whether it was a real vehicle with living persons in it or an hallucination of my own mind. I took my flashlight and tied round the lens of the lamp a crimson silk handkerchief I had with me. I then went up to the middle of the road and waited for a minute or two. Then, holding the torch just above my head, I switched on the light. A ray of deep red light pierced through the darkness. Any man even two miles

away would have at once noticed this danger signal. But this mysterious car, or what I know not, which was only a quarter of a mile from me, seemed not to take the slightest heed of this signal. Onwards it came steadily in its deadly mission. It then struck me that there was no living being behind these lights. Here was a mystery. I switched off the torch and drew back again into the darkness.

There it has come. Yes, two lights, but no car behind them, —simply two lights like balls of fire and between them a short stick. I peered into the gloom to see the strange creature bearing these lights and the mysterious wand. But what was it? All in its mysterious way these lights and the stick went past me, with no living soul supporting them. For some time, I stood rooted to the ground unable to move. But soon my reason returned to me.

But where were these uncanny things gone? I turned round to see these just in front of Dodsingh's house. The two lights were resting on the doorstep and where was the stick? I could not see it, but heard three loud raps on the door. I was not able to stand this sight any more. I whipped out my revolver and aimed at one of these lights. The next instant I would have pulled the trigger, had not the door opened and out came the daughter of Dodsingh. She came and took hold of the stick.

I put down my revolver and waited to see what she would do. The wand led her out and the lights rose and they went along

with her, one on each side. I stood very close and had a careful look at the girl. Her eyes were closed but she walked perfectly along the road. Some irresistible force from the far-off gloom seemed to draw her. Was she a somnambulist? No, she never had any experience of this sort before. But what were these lights? They were like evil beings escorting this young girl to their heartless master, who stood waiting for his easy victim.

The best thing that I could do under these circumstances was only to follow her, which I did. On we went, the girl and lights and stick, and I behind them. As soon as they came near the grove of trees, they suddenly turned to the left and for a moment I lost sight of them. But looking about carefully I discerned another light about one hundred yards from me. That seemed to be the centre of this fascination. One thing quite unnerved me. Close to that light stood a man from whom proceeded a sweet and musical incantation.

I went very close up to him unobserved and concealed myself behind the trunk of a tree. I stood there with grim determination, ready for instant action. Instinctively, I could feel a deadly struggle to be close at hand.

The two lights that had accompanied the girl, rushed into the other light and they all mingled together and became a ball of living fire. I could even notice sparks fly from it. But where was the girl? There was a funeral pyre in front of this demon-man. It had been set up by him

not to receive a corpse but a living body. Without any delay the girl mounted the pyre and lay flat on it. The man went up close to the girl, stood still for a moment and then I saw his hand going up. Some sharp weapon gleamed in the air but never came down to fulfil its beastly work. Did I stand there to be told what to do? The next instant he was down with two bullets through his right shoulder. I was so excited that I had fired twice in rapid succession. The very same moment the ball of fire vanished into thin air. I ran up to the girl and shook her by the shoulders. She got up, rubbed her eyes, and looked at me with fright, and then began to cry. I found little difficulty to keep her quiet and then went to the wounded man. The bullets had gone right through and he was bleeding aw-

fully. I dressed the wound as well as I could, and then leaving him there, I took the girl back home. I left her there and then ran up to the metropolitan police. With two inspectors of police I motored back to the place where the man lay and on the way I took Dodsingh also along.

The injured man was removed to the government hospital, and after the lapse of a few days the trial came and the man himself was present. He received his due punishment sullenly.

To write anything more by way of explanation will be spoiling the whole story. I leave the rest of this adventure and the explanation of the uncanny lights, to my readers, who with a little imagination can make the best of this tale. Goodbye, and I am off to C—a.



A REVIEW

"Gandhian Rambles in the Realm of the New Testament," by S. T. Bharatha Nesan-Jaffna, 1924. 25 c.

One who attempts to bridge the gulf between two religions always runs the risk of displeasing many of the adherents of both sides. Still, in spite of the determination of the most hard shelled, ideas will creep into Hinduism from Christianity, and *vice versa*. A fair-minded man must open his eyes to the fact that all religions change by accretion, and choose which accretions he shall accept and which reject.

In this spirit, the author of the pamphlet in question has studied the New Testament. He finds in it not a little which

is acceptable, for it confirms his faith in India's cause and in her leader. To judge a man's worth, we have to measure him by some standard, monetary, physical, intellectual, or spiritual. It is the best tribute that can be paid to Gandhi or to any man, to judge him by the highest standard — that of Jesus. In so far as Gandhi is trying to introduce the Christian principles of love and service, whether he calls them Christian or not, he is a fellow-worker for the Kingdom. 'Bharatha Nesan' still thinks a good deal of the mote that is in the eye of the materialistic West, but he also sees and is trying to pull out a similar beam from the eye of the equally-materialistic East.

N.

ALUMNI NOTES

BY C. H. COOKE

Mr. E. Ariam Williams, B. D. has received his Bachelor of Education from London University with distinction.

Dr. K. Poothatamby of the Civil Medical Department has left for England to obtain British qualifications.

Mr. V. Kandasamy passed the Government Clerical Examination held on the 22nd April last.

Mr. R. M. Thevathasan, B. A., of the Lands Registry, Jaffna, has been transferred to Colombo.

Dr. A. Suppah, D. M. O., Jaffna, has been transferred to Kahawatte.

Dr. S. L. Navaratnam, L. R. C. P. & S. has been successful in the F. R. C. S. (Edin.) examination.

Mr. P. Canapathipillai, Proctor S. C., has been appointed to be Notary Public throughout the Judicial Division of Jaffna.

Mr. R. Carpenter Canagasingham, Proctor S. C., who was practising in Colombo, has returned to Jaffna and has started practice.

Mr. S. Kathiraso, Proctor S. C., is appointed to be Notary Public throughout the Judicial Division of Colombo.

Mr. Abraham Meadows is teaching in the Fifth and Sixth Standards at the Holy Trinity School, Nuwara Eliya.

Mr. T. H. Crossette, M. A. is acting as Principal of St. John's College in the absence of Mr. Peto on furlough.

Mr. L. Navaratnam Hitchcock, who returned to Jaffna after finishing his course in the United Theological College, Bangalore, has been appointed by the Jaffna Council to be in charge of the work among the young.

Mr. S. Emerson has joined Law College to qualify himself as a Proctor.

Mr. R. Saravanamuttu Thangarajah has proceeded to Scotland to prosecute his studies in Engineering in the Glasgow University.

Mr. C. K. Tambe has come out successful in the final Bar Examination held in June last. He was a pleader in Burma before he proceeded to England.

Mr. D. S. Valuphillai of the Land Office, Jaffna, has been transferred.

Matrimonial.

Dr. H. R. Saravanamuttu of the Straits Settlement Medical Service was married to Miss Lily G. Selvadurai on the 27th July, 1924, at the Manipay Church.

The marriage of *Dr. E. T. Saravanamuttu* of the Ceylon Medical Department with Miss Lily A. Wadsworth took place at St. Paul's, Milagiriya, on 21st August.

The marriage took place at Vaddukodai, Sept. 3, 1924, of *Dr. A. Sundrampillai* Itinerary Medical Officer, N. C. P., with Miss Nallammah Namasivayam.

Dr. M. Sangarappillai, I. M. O. Southern Province, was married to Miss Chellappah at Vannarponnai, August 17, 1924.

The marriage of *Mr. Edward P. Rajaratnam*, Shroff, Customs, Kayts, took place at the Naval Church with Miss Pearl Selvamany Samuel, 15th Sept., 1924.

Obituary.

Mr. K. Arumugam of Vaddukodai, who was connected with the P. W. D. as an overseer for a period of thirty years, died at Passara on the 25th July, 1924.



HONOUR ROLL

for the Second Term, 1924

Matr.	Ariaratnam P. W.	64 %			Visuvanathan M.	62 %
	Vijayaratnam S.	57 "				
Sr.	Kathiravaloo S. S.	58 "	3 B.		Sivasubramaniam M.	69 "
	Rajanayagam S.	57 "			Gnanasegaram C. A.	69 "
5 A.	Swaminather T.	63 "	3 C.		Ponnampalam A.	61 "
	Kathiravelu M.	56 "			Kanapathy S.	59 "
5 B.	Thaliasingam A.	56 "	2 A.		Kumarasamy T.	59 "
	Kanapathipillai K.	55 "			Pathmanathan T.	56 "
4 A.	Vethaparanam G.	74 "	2 B.		Thambiratnam P.	60 "
	Kalyanasundram A.	68 "			Rafadurai M.	56 "
4 B.	Chellappah K.	62 "	2 C.		Seivadurai S.	70 "
	Appiah S.	60 "			Rajaratnam A.	68 "
4 C.	Gunanayagam A.	72 "	1 A.		Williams L.	72 "
	Suppramaniam P.	61 "			Sithamparapillai N.	62 "
3 A.	Jeyaratnam E. S.	71 "	1 B.		Alexander N.	64 "
					Nadarajah V. M.	61 "



ABRAHAM A. MUTTIAH, 1908—1924

It was a tragic surprise to members of the College to learn of the death of Abraham Muttiah of Fourth Form A, at Manipay Hospital on August 21st. About August 9th he received a bad cut from a sharp stone between the toes of the right foot while kicking a football. The wound was washed at once, but evidently some tetanus germs from the dust had got into

it. He was given treatment at home for several days after the close of school, but rapidly grew worse. By the time he was taken to Manipay Hospital, the jaws had locked for some time, and it was too late for a spinal injection that might have saved his life. We deeply sympathize with the bereaved parents and brothers.



THE EDITOR'S PAGE

Mrs. Harrison's article on "The Relation of the Ceylon Student to Indian Culture", first delivered at the Ceylon Student Christian Conference in December, and printed in our last issue, met with a very favourable reception. It was reprinted in "The Hindu Organ". The only jarring note was from a Colombo paper, which finds fault with the attempt to Indianize Ceylon. The editor was apparently aggrieved because Sinhalese culture was not mentioned, although the title of the article clearly marks its scope. And we venture to suggest that the Sinhalese could gain something by going back of Vijaya. A study of Buddhist and pre-Buddhist India would surely be in the direct line of their spiritual heritage as well as ours.

Most of us in Jaffna do not know enough about Sinhalese culture to write intelligently about it. As Mr. Dewick says in this issue, Jaffna is in many ways more closely allied to India than to Sinhalese Ceylon. If Tagore had come to Jaffna, he might not have passed such a sweeping judgment on the island as a whole. We are just now, I believe, at the start of a great revival of interest in things Indian. This revival is healthy and natural, and deserves all the encouragement we can give it. Yet, we cannot lift up Elephant Pass and extend it westward from Karaitivu to India. We in Jaffna should not forget that we are not only Tamils, but Ceylonese. This is not merely a mat-

ter of theory. Every time that Tamils and Sinhalese get together to talk about any problem at all, from religion to politics or education, there is friction. Misunderstandings are bound to arise until we follow the suggestion of S. T. Thuraijasingam in this issue. To both Sinhalese and Tamils he says, "Learn your own literature." To the Sinhalese he says, "Learn Tamil", and to the Tamils, "Learn Sinhalese". All of us have been learning English for many years now, and that no doubt is a help to unity. But we can never be a self-respecting nation as long as we are ignorant of one another's great traditions. I hope that within the next few years we shall see a demand in Jaffna for the teaching of Sinhalese. As for the Sinhalese side, they are numerically superior and we must leave it to them whether they want Tamil or not.

* * *

While some "colleges" are discovering their great antiquity, it might be well to look into our own records more fully. We all know that the College here is only fifty-two years old. But almost before they had unpacked their trunks; the American missionaries in Jaffna started boarding schools. They took pupils into the mission houses at Tellippalai, Pandaterruppu, Uduvil, and Vaddukodai. After five or six years of elementary instruction in these places, it was decided to have a Central School for high-school and college training for

boys. This was started in 1823, and its broad curriculum is well shown in Mr. Chelliah's "A Century of English Education". In the 'forties, the American Board in Boston wrote to the Ceylon Mission asking them why they did not confine their educational work to the training of pastors and catechists, as the other missions in Jaffna were doing. From 1857 to 1872, the Mission did follow this suggestion, and during those years a theological and training school conducted in Tamil occupied Ottley Hall and College House. Thus, with three changes of policy, Vaddukoddai has a continuous tradition of one hundred and six or seven years of education for boys.



THE JAFFNA COLLEGE Y

Over sixty delegates from St. John's, Central, Jaffna, and Hartley Colleges attended the Jaffna Student Christian Camp on Mandaitivu from July 4th to 6th. The leaders and speakers were: Rev. E. C. Dewick, Ceylon Secretary of the S. C. A., Rev. E. T. Selby of Point Pedro, Mr. H. Peto of St. John's, Rev. P. T. Cash of Central, and Rev. M. H. Harrison of Jaffna College. The devotional atmosphere of the camp was good, emphasis being laid on getting into close personal touch with God for light and strength to apply Christ's principles of life to our own times. Several speakers dwelt on the idea that the practical fruit of the devotional life was increased power to serve; that those who put the aims of comfort for themselves or their families first, are not the outstanding Christians. Sunday's discussion developed the thought that Christian students ought not to isolate themselves on any Mount of Transfiguration apart from non-Christians, but that they can get the most useful preparation for life by working side by side with those of different religious views.

Many of those at camp hoped that such an intercollegiate gathering in Jaffna would become an annual affair. To gain this object, and also to arrange for monthly meetings for fellowship, prayer, and inspiration, a Jaffna Intercollegiate Christian Association, was formed early in August, with Mr. J. C. Amarasingham, our Y. M. C. A. President, as its first President. The first meeting is scheduled for Oct. 12th at Jaffna College.

The following letter explains itself, and those to whom it is addressed should ponder its contents and act in response if possible:—

Jaffna College,
Vaddukoddai,
August 15, 1924.

To the Alumni of Jaffna College:

If you have been at the College at any time since 1880, you have doubtless heard of Eluvaitivu, and the Y. M. C. A.'s work of education and evangelism on that far-off island. We need not state the facts of the work done, and the benefits both to the islanders and to the College boys who have helped them. We know that you are proud of this piece of social service work done by your College, and that you wish it to continue.

But now the Y. M. C. A. is hard pressed for funds, and the school will have to suffer or be closed unless assistance is forthcoming. Until two years ago, the Government grant almost supported the school. This year, it pays only half of the teacher's salary, which has been largely increased by the new code. The Y. M. C. A. has also had to pay Rs. 120 this year toward the support of a Student Movement Secretary in Ceylon, in addition to its re-

gular expenses. At the present moment, the Eluvaitivu school needs a new table, a new well, and a new roof for the teacher's house; but—'the cupboard' is bare.

A generous subscription now will help us to carry on the work for the rest of the year, and in 1925 we hope to be able to forge ahead as usual.

Yours sincerely,

Jaffna College Y. M. C. A.



THE VOLLEY BALL SEASON, 1924

During the two months, June and July, Volley Ball entirely absorbed our attention. Last year we had to comment adversely on the slackness of the athletic officials in failing to secure an adequate number of fixtures. This year, we started with a game against a picked-up team from Pt. Pedro in the latter part of June, and in the five weeks which followed, played three College matches and one School match, beside a large number of practice games,—a much larger number of matches than we played last year. Continuous practice of this kind is the only way to get a good team together and the results secured were, on the whole, very gratifying.

Our first serious match against Parameswara was a triumph. Our boys did very well and the game ended in a victory to us (love-set). Perhaps the Parameswara team was unable to put its full force into the field as they had had a hookworm treatment a few days before the game.

Next came the most interesting match— one of the loveliest we have had for years—between our team and the Drieberg English School team. The game was well contested and the play never flagged for a moment. The game ended in a victory to Drieberg School (love-set). Our team though defeated deserves our best congratulations. The trip to Chavakachcheri was enjoyed by all of us.

The match with St. Patrick's College terminated in an easy victory to us (love-set). The neat and careful game of the Patricians was appreciated by the spectators.

Jaffna Hindu fared better than the other two Colleges. They managed to score one game but the victory was ours (3 to 1).

The Jaffna Police Team was kind enough to give us a game—the last one for the season. The first game was reduced to a farce because of the failure of our opponents who stood in confusion, struck with silence by the charm of the wicked enchanter whom men term Discouragement. This was a love game scored by our team. The other two games that followed were better than the first and the match ended in a victory for us (love-set). It is true that the Police Department had not many players to select from, but they could have done very much better if they had tried their hardest.

We played many practice matches with several scratch teams and most of the victories were ours.

Our Captain, a rather reserved gentleman, knew the management of the team as well as the game itself. We might hold him responsible for the brilliant performance of the team.

Although the age limit, always a source of misery, was abolished by the other Colleges, our Supt. of Games thought it best to observe it regarding our team. This, unfortunately, threw out some of our players.

Our best thanks to Mr. Phelps, the Supt. of Games, and Mr. Saravanaimuttu, our Volley Ball instructor, who very often gave up their more enjoyable game of Tennis for that of Volley Ball for the sake of

making the team members attend practice more regularly and promptly.

College team: W. K. Bonney (Captain), T. Kanagasabai, S. Paramasamy, E. A. Devasagayam, M. Chellathamby, S. V. Sinnathamboo, S. Duraisamy, J. C. Arulampalam, R. C. Thuraiajah, R. V. Murugesu.

The following played regularly on the



TENNIS

The Tennis Club, after debating the subject two years, decided to invite St. John's to come out to Vaddukoddai for a return match on August 2nd. There was furious practice for many days before the match and perhaps some of our players reached the peak of their form too early. The score, 57 to 86 against our team, tells the story. Mr. Elias broke even in singles, and Messrs. George and John did well in doubles. Mr. Ponnudurai, the St. John's captain, showed us the best tennis we have seen since Mr. Bicknell's departure. There was enough brilliant play in each game to keep the spectators on edge. A few tournaments each year would be a good thing to keep up the standard of play and raise it.



THE BROTHERHOOD

The following subjects were discussed during the first term: 1. Democracy is the best form of government.

Aff. E. V. Winslow Neg. J. P. Muttiah
Lost.

2. கல்விக்கெவ்வளவு பொருட்செலவுத்திறும் மேல்மைடையது.

Aff. K. Ponnampalam Neg. R. C. Thurai-
rajah
Lost.

3. The regime of the Labour Party is likely to do more harm than good to Ceylon.

Aff. P. Sathasivam Neg. R. C. S. Cooke
Lost.

4. Constitutional agitation is the best means of attaining swaraj.

Aff. A. Meadows Neg. E. V. Winslow
Lost.

5. Good government is better than self-government.

Aff. S. R. Kanaganayagam Neg. A. Raheem
Carried.

6. கீழ்த்தேரத்தவற்றகு ஆயுள்வெதற்கிச்சை, ஆயுள்வையைத்தியரிக்கிச்சையிலும் விசேஷமானது.

Aff. S. Muttucumaru Neg. V. Kandasamy
Lost.

7. The novel is of more educative value than the drama.

Aff. A. S. Ponnampalam Neg. S. Vijaya-
ratnam
Lost.

W. K. Bonney, Hony. Sec.

Subjects discussed during the second term:

1. A paper by Mr. A. Ponniah, on the question of unemployment.

2. Books influence the formation of character more than friends.

Aff. A. Nadarajah Neg. E. V. Winslow
Carried.

3. தவரமாயிசுபொருளே மறுவருக்கியற்கையானது.

Aff. S. Ramalingam Neg. P. W. Ariaratnam.
Lost.

4. The party system is beneficial to good government.

Aff. A. Ponniah Neg. C. Subramaniam
Lost.

5. Social reforms of Ceylon should precede political reforms.

Aff. S. K. Pooranasatcunam Neg. K. Kandiah.
Carried.

6. Modern inventions are a curse to humanity.

Aff. D. Balanathan Neg. K. Somasundram.
Lost.

T. Kanagasabai, Hony. Sec.

THE FORUM

Last term the following topics were discussed in the Forum: The Ceylon University should be established before 1925.

Prop. M. Kathiravelu Opp. A. W. Abraham. Lost.

English education has done good to the Ceylon women.

Prop., H. Rajaratnam Opp., E. C. Rajaratnam. Lost.

The franchise should be extended to the associate members of the Jaffna College Y. M. C. A.

Prop. Thambapillai Opp. C. Kanagaratnam. Carried.

Unemployment.

V. Kandasamy, E. C. Navaratnasingham,

இப்பொழுது இலங்கைக்குச் சமீபமாகிய நேரங்களில்.

Prop. P. Vijayaratnam Opp. V. Somasundram. Lost.

Vegetable diet is preferable to non-vegetable diet.

Prop. K. Visuvalingam Opp. A. Theiventeram. Carried.

"East is East and West is West, and never the twain shall meet".

Prop. E. A. Devasagayam Opp. J. C. Arulampalam. Lost.

Students should not be taxed.

Prop. S. Nagamany Opp. A. Vythililingam. Carried.

Faith—healing is possible.

Prop. K. Ponnudurai Opp. P. T. Cooke. Carried.

K. Vyravanather, Hony. Sec'



OUR EXCHANGES

—Warden Stone, as reported in the *St. John's College Magazine*, said of Jaffna that it was an unhappy remnant of one of the most god-forsaken parts of the globe. Of course, we all agree!

—Why do boys (and some older boys) take such delight in carving their names on the Eluvaitivu banyan-tree? According to Philip Fowke, writing in *The Ceylon Scout*, the Veddahs and the African pygmies leave their marks on trees to warn others away from their private hunting

grounds. Leopards, tigers, bears, and wolves leave similar hunting-marks. . . We hope you have all seen the excellent pictures of Selvanayagam in the August issue of *The Ceylon Scout*.

—The Social Service League of Royal College is engaged in work for prisoners in one of the Colombo jails. The boys arrange for lectures on topics of interest, and conduct a class in English which is highly appreciated.



RECORD OF EVENTS

On Wednesday, the 4th of June, Mr. K. E. Thambirajah spoke at the Y. M. C. A. on "Duties and Responsibilities of Young Men."

Mr. Winzer, the Inspector of Drawing, paid a flying visit to the College.

On Sunday the 8th, the evening service was conducted by Mr. J. V. Chelliah, and his subject was, "Behold the Man."

The Sunday evening service on the 15th June was conducted by Mr. C. W. Phelps.

Mr. Thambipillai Abraham of F. M. S.

spoke in the Y. M. C. A. on the 18th, on "The Work among the Young in Malaya."

There was a volley ball match against a team from Valvettiturai on Saturday the 22nd, and we lost the game.

Mr. E. G. Nichols conducted the Sunday evening service on the 22nd of June, and he spoke on, "Look at the lilies of the field."

The volley-ball match against Parameswara was played on the 25th at Tirunelveli, and the visitors won the game.

Mr. James Thambiah of F. M. S. spoke in the Y. M. C. A. on, "Worship God in Spirit and Truth."

Mr. C. O. Elias conducted the English service on June 29th, and his subject was "Opportunities for Service."

The students and teachers had a reception to Mr. C. H. Cooke, J. P., on Friday the 4th of July, in honour of his new title.

On the same afternoon, College was closed for the sextant holiday, and some members of the Y. M. C. A. left for Mandaitivu to attend the intercollegiate Y. M. C. A. Camp.

Mr. E. C. Dewick visited the College on the 10th, and spoke in chapel.

Mr. K. Balasingam one of our distinguished old boys, and some of his Sinhalese friends, paid a visit to the College on the 11th of July.

There was a volley-ball match at Chavakachcheri against the Driberg English School team, and the game ended in a loss.

On Sunday, the 13th July, Mr. D. S. Sanders spoke on, "We are witnesses."

The annual Y. M. C. A. sale took place on July 14th.

We met St. Patrick's in volley-ball on the 19th, and defeated them.

On the 20th July Mr. A. C. Sundrampillai conducted the Sunday evening service.

Mr. A. M. Brodie addressed the English Association on "Boswell's 'Life of Johnson'" on July 21st.

On the 22nd Mr. K. Nagalingam of the senior class was elected football captain.

Mr. J. C. Amarasingham preached at the Sunday evening service on July 27th.

On Friday and Saturday, the 1st and 2nd of August, the Jaffna College Tennis Club met the club from St. John's for a tournament.

Our volley-ball team won the match against the Jaffna Police team.

Mr. J. V. Chelliah conducted the evening service on the 3rd and his subject was "The Parable of the Talents".

Mr. P. T. Cash spoke at the English Association on "The Scientific Romances of H. G. Wells," on August 5th.

The Board of Directors of the College met on the 7th at the Principal's House.

The staff of Jaffna College had a farewell dinner to Messrs. J. V. Gunaratnam and J. C. Arumainayagam, on their departure from the College.

Hookworm treatment was given to all the students from the Intermediate to the Kindergarten, on August 8th, and regular work ceased for the day.

The second term's examinations began on August 11th.

The College closed for the midsummer vacation on the 15th, and reopened on the 2nd of September.

K. S.

LATEST NEWS

The Bicknells are sailing from America late in October, and are expected in Jaffna the first week in December.

